4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

ETHNOLOGY OF THE ARAUCANOS.

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[With Plates XXXIV, XXXV.]

The Araucanos, as the Indians of Southern Chile are generally called, form one of the most indomitable races of which we have any record. During more than three centuries they offered such resistance to the Spanish arms, hitherto invincible in both Americas, that within their territories colonies could only be maintained in the immediate vicinity of walled towns or fortified strongholds. Even the most impregnable of these were time after time razed to the ground, and their inhabitants massacred, by these hardy barbarians.

In a former article[1] I have treated of the principal physical characters of this race, and now propose to give a short sketch of the most striking traits of their daily life.

Many writers have described the manners and customs of the Araucanos, frequently, however, in a superficial way. Among the older Spanish writers, notwithstanding, we have some very important accounts, and of late years two most notable works have appeared treating on this subject, *Aborigenes de Chile*, by José Toribio Medina, and the *Historia de la Civilizacion en la Araucania*, by Tomas Guevara.

My remarks are the result of personal observation during a three years' residence in Indian territory among the tribes of the Cautin valley, and also in the neighbourhood of Angol and Traiguen in the Malleco province. Where the customs seem to have been modified, I have consulted the most reliable of the old authors of the time of the Conquest.

Although the Araucano is extremely conservative and indisposed to change his manner of life, two principal factors have tended to modify considerably his social condition. The first was foreign invasion, and the second, really a corollary of the first, was the introduction of spirituous liquors.

There have been two foreign invasions which have left their indelible mark on the development of the race; the first by the Incas, and the second by the Spaniards.

The former first brought the Araucano into touch with civilisation. From this epoch date his knowledge of domestic animals, of the elements of agriculture, and of such arts as weaving and metal working. This period also sees him first begin to adopt a more sedentary life, constructing rude huts instead of the usual *toldo* or skin tent.

[1] *Journ. Anthrop. Inst.*, xxxiv (1904), pp. 170–180.

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

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[331] designs on some of the archeological finds around Valdivia, most earlier *Mapuche-Huilliche* pottery was undecorated, and of comparatively crude workmanship. (For details on techniques and types, cf.: Latcham, 1928 b, pp. 47–56, 195–219; Guevara Silva, 1929, 2:247–62; Claude Joseph, 1931, pp. 43–48.)

324 **Stoneworking.**—The early *Mapuche-Huilliche* made considerable use of chipped-stone artifacts, such as arrowheads, and of polished-stone ones, such as celts and perforated rings, but no detailed accounts of processes of chipping, polishing, or drilling have come down to us.

325 **Mining and metallurgy.**—Some use was made by the *Mapuche-Huilliche* in pre-Hispanic times of gold, silver, and copper for adornments, utensils, and weapons, as evidenced by the not infrequent mention thereof in the very early chroniclers (e.g., Ercilla, 1910, p. xix; Mariño de Lovera, 1865, pp. 112, 125; González de Nájera, 1889, pp. 46–47; Bascuñan, 1863, p. 201; Rosales, 1877–78, 1:159). [316] Some mining for or gathering of gold was done by the *Araucanians* apparently on their own, under pressure from the very early conquistadors. Probably, too, some rough shaping and hammering was done. But there is no record of smelting or other metallurgical processes in any of the early sources (McClafferty, 1932, pp. 36–40).

Even silversmithing, as practiced so skillfully by the 19th-century *Mapuche-Huilliche*, begins to be described in our sources only after the close of the 18th century although it may have been developed a little earlier. Poeppig's *Pehuenche* of the Antuco region (1835–36, p. 386) used pointed stones instead of hammers in their silversmithing. Silversmithing, too, is first reported among the *Araucanian*-influenced *Tehuelche* only in the first third of the 19th century, about a century after their acquisition of horses and other *Araucanian* elements (Cooper, 1925, p. 408). In modern *Mapuche-Huilliche* silversmithing, crucibles of stone, with bellows, were used to melt the silver coins. The molten metal was poured into clay or sand molds (Edwards, 1929, p. 63), and after cooling, was worked with file and hammer over an anvil. The various products were used chiefly as female adornment and saddle-gear ornamentation. (For details on silversmithing techniques and products, cf.: Claude Joseph, 1928 b; Guevara Silva, 1929, 2:274–83.)

372 **Fire making and illumination.**—Fire was made with a drill, before the introduction of flint-and-steel and matches. The hearth (domo, "woman"), with a small perforation in the center, was held on the ground with the feet; the drill (wentru, "man"), twirled with the hands. The only record, to the present writer's knowledge, of producing fire by striking two stones together is that by Ofia (canto 4, 1917, p. 144), from Talcaguano region, near the *Mapuche-Picunche* borderline, and the account given by this none-too-reliable writer may not refer to an aboriginal fire-making method proper. Fire,

10: Hilger E-5 (1946-1952) 1957
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above the fire but close enough to be affected by its warmth. After two weeks it is set at the edge of the fire and left there for several days, "until the feel of my hands tells me it is ready to be set directly on the fire." After several hours on the fire, it is ready to be used for cooking purposes. A cántaro is made in the same manner as an olla, except for its shape. Since a cántaro is not used for cooking, the firing process ends after it has been hardened at the edge of the fire. 323

The two cántaros shown on the bench in plate 45, *1*, were being used for carrying and storing water. The one to the left is 7 inches deep; the one to the right, 9 inches; both are 3 inches wide at the opening. The little "tail" on the one at the left facilitates pouring.

All the pottery I saw was undecorated. Most of it was black, though some was brown; and several cántaros in Alepúe area were of a reddish color, produced by smearing a coating of red clay over the pottery. In Panguipulli and Alepúe areas pottery "of a different color than that made by the Mapuche" is sometimes turned up when plowing. Such pottery is spoken of as trailki; that made by the Araucanians themselves, as wishún. Félix José records (1916, vol. 1, p. 223) trailki as probably having been the work of Spaniards.

SILVERSMITHING

Specialists formerly knew the art of silversmithing—an art, it appears, now lost. "I know it was done by hammering silver nuggets or silver coins, but that is all I have heard anyone else say about it, also," said a 70-year-old Panguipulli man. "If we want any silver ornaments, we buy them from Chileans. It is said that these Chileans traded them in when Mapuche needed flour or clothing. I know that some of these Chileans robbed old Mapuche graves to get them." An Alepúe man had heard it said that occasionally a man had all the silver trimmings of his horse's harness melted down and had silver ornaments made for his wife. In Alepúe area today a Chilean makes creditable copies of old ornaments. "This stickpin was made by him; he made it to resemble one my mother uses." A 12-year-old schoolgirl wore earrings made by him, "like the ones women formerly wore, my grandmother told me." 325

SUMMARY

This account is based almost entirely on data collected by the writer and a field assistant in 1946-47 during personal interviews with 79 Araucanians in areas around Alepúe, Panguipulli, Colaripe, and Boroa in the provinces of Cautín and Valdivia in Chile. 105

The literature calls these people Araucanians; they call themselves